THE PACIFIC

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Pac. Theo. Sem. Reading Room

A PRAYER.

God of the scarlet rose,
Give me the beauty that Thy love bestows!

God of the lily's cup,
Fill me! I hold this empty chalice up.

God of the sea-gull's wing,
Bear me above each dark and turbulent thing.

God of the eagle's nest,
Oh, let me make my eyrie near thy breast!

God of the roadside weed
Grant I may humbly serve the humblest need!

God of the butterfly,
Help me to vanquish death, although I die!

—Frederic Lawrence Knowles.

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THE PACIFIC

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THE FIERCE BATTLE FOR WORLD TRADE.

The New York representative of the International News Service sent out the following on the 6th of September:

"Labor Day found the nation's largest employers deeply concerned over the present and prospective attitude of labor, although this fact has been withheld from the public.

"Conferences have been held quietly among the leading financial, industrial and railroad interests concerning the best way to handle the situation.

"I can state that the labor outlook is not good.

"The many demands now being made and granted will, it is feared, incite unrest in various directions and lead to a general rise in the cost of living and the cost of producing, thus tending to handicap this country in the fierce battle for world trade which is looked for when the war ends."

Hundreds of thousands of lives are being sacrificed now on the battlefields of Europe. There are many who are hoping that lessons will be learned by the nations and peoples of the world, in this awful conflict, which will make life on the earth less of a scramble than it has been for some time. But fierce battles for world trade are anticipated and men are already beginning to arm for the struggle. We shall have to take it as a part of the process by which mankind is being moulded.

Immeasurable of course will be the sacrifice; but in the end good will result, for in the far finale men will realize that service is the law of life, and made willing in the school of experience to live by that law, Christ will be enthroned and brotherhood will rule around the world.

"Dark our night and the dawn seems far,
Dark our world and despair is strong;
How shall we find the guiding star?
How shall we triumph over sin and wrong?

"Follow, follow, till Truth prevail,
Share the suffering, bear the pain!
Man must struggle and strive and fail
Ere Christ is born in the world again!"

I deem prayer unworthy to be reckoned as prayer.
Unless I have the face of my heart towards Thee,
—Jolaluddin Rumi.

SMITTEN WITH BLINDNESS.

While the war in Europe is going on and men and women in all the countries that are engaged therein are making astounding statements from time to time, it is not possible to keep the mind from going back to Old Testament writings. This in Deuteronomy has come to mind: "The Lord shall smite thee with madness and blindness and astonishment of heart. And thou shalt grope at noonday as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and robbed alway, and no man shall save thee....The Lord shall bring a nation against thee.... as swift as the eagle flieth, whose tongue thou shalt not understand; a nation of fierce countenance which shall not regard the person of the old nor show favor to the young."

Such were the things which in the vision of the old prophet were to come upon an ancient people who refused to hearken unto the voice of the Lord to observe to do his commandments. And the further words of the seer were: "And it shall come to pass that as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you and to bring you to nought."

It seems strange and inexplicable at first thought that the Lord should rejoice in the destruction of a people. But when we realize that their destruction was to be their salvation it is strange no longer.

Ever since the war broke out in Europe last year we have been astounded by the seeming madness and blindness of the people of the different nations embroiled. To a great extent they seem to have been smitten with blindness. Just now newspaper readers in this country are reading a series of articles by Rudyard Kipling, the eminent English novelist. Kipling writes: "We are dealing with animals who have scientifically and philosophically removed themselves inconceivably outside of civilization." A French woman is quoted by Kipling as saying: "It is against wild beasts we fight. There is no arrangement possible with wild beasts." A French officer is reported to have said: "Our national psychology has changed. I do not recognize it myself. What made the change? The bosche. If he had been quiet for another twenty year the world must have been as rotten as his. But it is all his now. He is saving the world. How? Because he has shown us what evil is. We, you and I, England and civilization, had begun to doubt the existence of evil. The bosche is saving us."

In an address recently at a recruiting rally in England, before ten thousand persons, Kipling said: "There are only two divisions in the world today—human beings and Germans; and the German knows it. Human beings have long ago sickened of him and everything connected with him, of all he does, says, thinks or believes." And Kipling went on to say to his hearers: "If Germany is victorious every refinement of outrage which is within the compass of the German imagination will be inflicted on us in every aspect of our lives. Realize, too, that if the Allies are beaten there will be no spot on the globe where a soul can escape from the domination of this enemy of mankind.... This is for us in truth a war to death against the power of darkness with whom any peace except on our on terms would be more terrible than war.... The war must go forward; there are no terms and no retreat."

When we read these words uttered by Kipling about two months ago, we accounted for them somewhat from

the fact that they appeared to be a part of the fervid oratory of a recruiting officer or of a pleader for recruits. Now, he repeats them in substance in print over his own signature and in all soberness. Should we not say— madness?

We in this country who have been able to survey the war without prejudice and in the light of history cannot accept Kipling's verdict, and we are pleased to find Britons who do not accept it.

In July a British soldier wrote from the front: "I can assure you there is none of that insensate hatred out here that one hears about. We are out to kill, and kill we do at every opportunity. But when it is all over the splendid universal soldier spirit comes over all the men. Just to give you some idea of what I mean—the other night four German snipers were shot on our wire. The next night the men went out and brought one in who was near and getable and buried him. They did it with just the same reverence and sadness as they do with our own dear fellows. I went to look at the grave the next morning and one of the most uncouth-looking men in my company had placed a cross at the head of the grave, and had written on it:

Here lies a German,
We don't know his name;
He died bravely fighting
For his Fatherland.

And under that 'Got mitt uns'—that being the highest effort of all the men at German."

Writing concerning this, Jerome K. Jerome said in the London Daily News: "One has the idea that God is, when the game is played in that spirit. God with us both —shaping brotherhood out of enmity."

This, at the front! But back at home, with now and then an exception, just such a feeling as that depicted in Kipling's words. A Scotch friend of the present writer, a man thoroughly in sympathy with the Allies, says that he has been greatly pained by the editorials in the British Weekly, written by Sir Robertson Nicoll, the eminent theologian and writer. They have been so bitter, and so blind to the underlying causes of the war.

It is true that a few have written occasionally as G. Lowes Dickinson did some months ago—that the war came out of the European system, the system of states armed against one another and dominated by mutual suspicion and fear, and that if it had not been for Germany last year to strike the first blow, it might have been Russia or just a little later France or England; that the materials for the explosion were all there, contributed by all the nations, and that it was merely a question who should drop the first match.

The strange thing about it all today is that the warring nations do not see it; and, instead of trying to stir up wrath, spread abroad the spirit of peace by at least saying each concerning the other, "Father forgive them, for they know not what they do."

Smitten with blindness men on both sides are fighting for what they consider a righteous cause. They are none of them beasts—nor are they devils. And whether we realize it now or not—whether in our minds we keep God out of the war or whether we put him in it—good will come out of it for all the world.

If some reader should ask do you, then, say that God has smitten the people of Europe with blindness, and will keep them blind until in his purpose certain things have been accomplished? Our answer is: We do not say anything about a matter so mysterious nor what God will do in any particular case. But a hymn that is admitted to all church hymn-books reads:

"God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm."

"Deep in unfathomable mines
Of never-failing skill
He treasures up his bright designs
And works his sovereign will.

* * * * * *

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

We shall not seek to tear that hymn from our hymn-books; nor shall we tear out of the Bible or hold otherwise than as containing a great truth the words: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue the nations: I will go between thee and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron..... I girded thee though thou hast not known me: that they may know from the rising of the sun and from the west that there is none beside me. I am the Lord, and there is none else. I form the light and create darkness; I make peace and create evil. I the Lord do all these things."

In 1862 when Abraham Lincoln was seriously contemplating issuing the Emancipation Proclamation the issue of which later marked the turningpoint in the Civil War, the pastor of the First Presbyterian Church of Washington called on him along with other friends. That pastor, Dr. Sunderland, stated a few years afterward that Mr. Lincoln poured forth for half an hour at that time a volume of the deepest Christian philosophy. His words in part were:

"The ways of God are mysterious and profound beyond all comprehension—'Who by seeking can find him out?' Now, judging after the manner of men, taking counsel of our sympathies and feelings, if it had been left to us to determine it, we would have had no war. And, going further back to the occasion of it, we would have had no slavery. And, tracing it still further back, we would have had no evil. There is the mystery of the Universe which no man can solve, and it is at that point that the human understanding breaks down. And there is nothing left but for the heart of man to take up faith and believe and trust where it cannot reason. Now, I believe we are all agents of Divine Providence. On both sides we are working out the will of God. Yet how strange the spectacle! Here is one half of the nation prostrated in prayer that God will help them destroy the Union and build up a government upon the corner stone of human bondage. And here is the other half equally earnest in their prayers and efforts to defeat a purpose which they regard as so repugnant to their ideas of human nature and the rights of society as well as of liberty and independence. They want slavery; we want freedom. They want a servile class; we want to make equality practical as far as possible. And they are Christians and we are Christians, and we are praying and fighting for results exactly the oppo-

site. What must God think of such a posture of affairs? There is but one solution—self-deception.

"What I am to do in the present emergency time will determine. I hold myself in my present position and with the authority vested in me as an instrument of Providence. I have my own views and purposes, I have my convictions of duty, and my notions of what is right to be done. But I am conscious every moment that all I am and all I have is subject to the control of a higher Power, and that Power can use me or not use me in any manner and at any time as in his wisdom and might may be pleasing to him. Nevertheless I am not a fatalist. I believe in the supremacy of the human conscience and that men are responsible beings; that God has a right to hold them, and will hold them to a strict personal account for the deeds done in the body."

And then Mr. Lincoln ended abruptly: "But, sirs, I do not mean to give you a lecture upon the doctrines of the Christian religion. These are with me simply the convictions and realities of great and vital truths, the power and demonstration of which I see now in the light of this our national struggle as I have never seen before. God only knows the issue of this business. He has destroyed nations from the map of history for their sins. Nevertheless my hopes prevail generally above my fears for our Republic."

GERMANY'S CHALLENGE TO DEMOCRACY.

Several weeks ago The Pacific contained an editorial in which it was stated that it was up to democracy in this country to show that it could accomplish what had been accomplished in Germany under autocracy and in and through monarchial socialism. This is one of the important considerations growing out of the war in Europe, and it is being brought more and more before the people every day. One of the finest presentations of the matter we find from the pen of Prestonia Mann Martin in a recent issue of the New York Times. The writer refers to recent articles by Gertrude Atherton and says:

In her allusion to Germany's success in solving the problem of poverty, in contrast with the wretched condition of England's poor, Mrs. Atherton would seem to have put her finger upon the sore spot in English civilization. She tells of an Englishman who "made it his business to go daily among the laboring class and reason with them about their lack of patriotism, only to receive invariably the same answer: 'Let the Germans come. We don't care. We couldn't be worse off, and we hear there are no poor 'uns there.'"

"Is it not possible that such a sentiment, or its opposite, resident in the working class, makes the difference between national success or national failure? England enjoys free institutions, her government is democratic. It believes in 'hands off.' Every man his own master. That Government is best which governs least. She believes in laissez faire, and her poor have been let alone. How have they fared? Their own answer is: Let the Germans come. We couldn't be worse off. Mrs. Atherton says England has the most ungrateful and laziest poor to be found in any land. Why are they ungrateful? Why are they lazy?

"England's colossal wealth has been amassed out of the toil of her workers. Have they received a fair share of it? Under the name of freedom has she not practiced terrific exploitation? Is it strange, then, that her poor should look a little longingly toward a nation which has known how to care for its children? It might seem that they are ready to barter some of their famous 'freedom' (the freedom to drudge on starvation wages) in exchange for a little more protection and consideration. You may tell them that paternalism is weakening, that they do not need to be treated like children. They know in their hearts that you are wrong, that they are children and at the mercy of the strong. Perhaps if they had received the care they need they would not now be in the position to be called by Mrs. Atherton the most ungrateful and laziest poor to be found in any land. The sodden misery of the London slums, the horrors of the black country are nowhere to be found in paternalistic Germany, while lazy and ungrateful are not epithets commonly applied to the sturdy children of the fatherland.

"The two forms of government are today on trial. The watchword of democracy is 'freedom.' The watchword of paternalism is 'duty.' Followed to their conclusion one leads to anarchy, the other to its opposite, socialism. One tends to decentralize government; the other to centralize it. One aims at individual independence; the other at national efficiency. One places the highest value upon freedom; the other sacrifices freedom for the sake of order, system, power, security. Each of us, at heart, inclines temperamentally either toward anarchy or toward socialism, and the antagonism toward Germany evinced in America is due to the fact that most of us here are at heart anarchists and instinctively resent ideas of discipline and control.

"Germany, as an actual going concern, is the most complete exposition of State socialism the world has ever seen. It is, as such, to be sure, repudiated by orthodox Socialists because, while the Government is thoroughly paternalistic and does almost precisely what they want done—yet it is not under popular control. They demand a powerful, paternalistic, centralized, efficient government, yet one under democratic control. But this is almost a contradiction in terms and can never be realized, because in proportion as we get democratic control we lose in governmental efficency. Orthodox socialism is a dream. The nearest approach to the socialist State attainable is that realized in Germany. There society is organized upon the pattern of the family. The Government is the father occupying the position at its head, responsible for the welfare of his children, wielding authority over them, devoting his life to caring for them to the best of his ability. Socialism would also regard government as the father, but a father subject to the control and caprice of his children. It seeks to enjoy the benefits of paternalism without paying the price. State socialism, as Germany is demonstrating, demands the price and then delivers the goods.

"It is undeniable that Germany is putting forth amazing power. No other nation on earth could make such a showing. It is idle to deny that the final test of a government is the degree of vigor, intelligence and loyalty of the people who live under it, and we may one day have to ask ourselves whether we have not pair too high for our 'freedom' in its inevitable toll of corruption and incompetence. In the struggle among nations for supremacy it may one day prove to be impossible for loosely organized, careless, disorderly, free democracies to stand up against the solid onslaught of compact brotherhoods which have been weld-

ed into a family-nation by the fostering care and the strict discipline of a paternalistic government."

The Nashville Christian Advocate has an editorial entitled "A Lesson for Democracy." It prefaces its comparison of England and Germany with this note:

"In making this comparison we do not wish to be regarded as in any way reflecting upon the English people. We cherish an intense admiration for them. We are inclined to believe that, taken all in all, England has been the greatest single human agency in building up our modern civilization, and we should regard any outcome of the present war that would put an end to her splendid career of service as a calamity of the first magnitude. But to point out some of England's defects and failures is not to show disrespect for her. It is only another way of expressing our interest in her and especially of expressing our concern for our own government, whose limitations and dangers so closely resemble those of England."

The Advocate then says in part:

"We suppose no one will question the assertion that, in point of strength and efficiency, Germany has shown herself far superior to any other nation engaged in the present conflict. Both her resources and her energy seem to be inexhaustible. To be sure, this is partly due to the careful military preparation that preceded the war; but it is partly due also to the patriotism, intelligence, sobriety, and sturdy vigor of the rank and file of the German people. And these qualities of German life are no more matters of accident than is the fact of Germany's military preparedness. In Germany the government is idealized as a kind of ultimate good. The individual exists for the government, is the creature and servant of the government; and it is the government's business to see not only that he does not become a burden, but that he attains the highest possible efficiency. The government educates him, regulates his habits, provides healthy living conditions for him, sees that he has a chance to earn his bread, and when he is no longer able to work, saves him from pauperism by giving him a pension. In Germany there is no submerged tenth, there is no menacing problem of pauperism and ignorance, there are no illiterate masses and no city slums reeking with filth and disease. Germany has the cleanest, best-governed cities and the sturdiest peasantry on earth. And this sturdy peasantry is absolutely at the command of the government for any emergency that may arise.

"This brief account of a benevolent imperialism suggests at once its advantages. It suggests also the limitations that necessarily belong to a democracy. Incidentally, it must inevitably raise in the minds of thoughtful people the question as to whether or not we have not been somewhat hasty in assuming that the future belongs altogether to democracy as we now regard it. For evidently it will all depend on what results democracy will be able to show in the way of producing an intelligent, virtuous, and reliable type of citizenship. In a democracy the people rule, and the government can do but little except as the people will it.

"This is precisely what is the matter with England—and the United States—to-day. English cities are filled with masses of ignorant, besotted, pauperized, hopeless men and women. It is said that a million go hungry in London every day in the year. And conditions are only a shade better in the country; for the land belongs to the wealthy gentry, and the peasants are simply tenants at the will of their overlords, their existence being about as prosaic and hopeless as could well be conceived. No wonder such people are not filled with a consuming patriotism. No wonder Lloyd-George is having a hard time getting sober workingmen to make ships and munitions and Kitchener is finding it exceedingly difficult to hammer an army out of the crude material at his command.

"Now, of course decent, prosperous, respectable England is greatly humiliated by this spectacle of her inability to meet the greatest emergency she has faced since the days of the Spanish Armada. And doubtless this same respectable England is putting the blame everywhere else but where it really belongs, for her failure is the failure of democracy as it has hitherto been interpreted and points to the necessity for a reinterpretation if democracy is not to come to a final grief.

"The demand for an intelligent, patriotic, virtuous, and reliable citizenship is much more urgent in a democracy than in an autocracy or oligarchy, and her very destiny denpends upon her ability to develop such a citizenship. We shall not undertake to suggest here how the task is to be accomplished. What we are concerned about is calling attention to the fact that the conception of the function of government as simply clearing the field for individual endeavor and holding the balance even while the combatants contend for the prizes is no longer tenable. For the contest is always unequal; and if government goes no farther than this, it is absolutely certain that quite a proportion of individuals will fail and become a burden and a menace to society. In her own way, but more effectively, democracy must do for her individual units what Germany has done for her peasantry. It may be possible that this points to a degree of centralization and government oversight of personal affairs which we have hitherto regarded with distrust. It certainly points to the duty of the encouragement by democracy of all agencies that make for enlightenment and moral elevation."

THE NEUTRALIZATION OF THE SEAS.

The question of the freedom of the seas in the time of war as well as in time of peace is one that will not down. It may not be settled by the war now going on in Europe. Then, it will be settled soon after, and the United States will have part in the settlement.

Norman Angell, an eminent Briton, wrote some time ago in the North American Review:

"Great Britain must be prepared at the close of the war either to accept a more thorough and systematic internationalization of sea law both in its making and its administration and its amendment in the interests of neutrals or must be prepared to find America instead of Germany her competitor for sea supremacy. The exercise of such of its powers as gravely affect the interests of neutrals must be contingent on international consent, and the courts which render decisions so profoundly affecting neutral interests must probably also be international in their composition."

Mr. Angell went on to say: "The American merchant cannot sell a sack of wheat or a ton of iron to any country, though that country may be at peace with him and the

rest of the world, save by the permission of a foreign naval bureaucrat.... An American ship can be searched, its cargo can be turned upside down, can be held up indefinitely by a British lieutenant; and the fiat of a British court will decide the fate of the American merchant's enterprise."

Mr. Angell concluded: "To put it briefly, America will not continue to accept the extraordinarily autocratic powers—the powers of controlling the highways of the world—contained in sea supremacy unless she herself is in the last resort its holder, or unless it is subject to an international control which will assure the terms of its exercise to Western Powers as a whole, among whom she will bulk largely."

Mr. Angell stated in his article: "It will help to a better understanding of some of the issues which must be settled at the peace if America makes it plain that she must in the end stand for the neutralization of the sea and the more thorough internationalization of the sea law; that that is one of the stones which she is to contribute to the foundations of a real society of nations. That will mean for England in some measure the recasting of her whole national policy, a relaying in some measure of the foundations of her national security."

About the time that Mr. Angell wrote the foregoing the Spectator, a great London journal, said editorially:

"We are told that in America German emissaries are talking about Peace and of Germany's readiness to go back to the status quo ante bellum, if only she can in addition obtain, not for herself, of course, but for the world at large, what she terms 'the freedom of the seas.' When this apparently innocent proposition, which it is suggested that the American people should join with Germany in forcing upon the British nation is examined in detail, it will be seen to mean, not the liberty of all persons to use the sea in peace for their lawful occasions, but nothing more nor less than a scheme for depriving Britain of the command of the sea, which we have so long held and which is absolutely vital to us as an island Power. 'The freedom of the seas' in the context means that we should resign the maritime power which the present war has once again proved essential to our national existence. Without it we can neither defend ourselves nor strike an effective blow at our enemies. If therefore the Germans or any other of those who may be called Pig-headed Pacificists, think that Great Britain will entertain for a moment this naive endeavor on the part of Germany to gain by slyness what she cannot gain by war on the high seas. the are very greatly mistaken. The British people will not even discuss, far less agree to, any scheme for our undoing labelled, 'The freedom of the seas.'

The Spectator added: "We do not believe that the Germans will succeed in getting any really important body of opinion in America to join them in this demand, but even if they do, it will not matter. The perfectly blunt refusal which will be given not only by the British government but by the nation as a whole will soon make American Pacificists understand that it is useless to knock at a door so strongly barred."

This indicates how strenously Great Britain will insist on Britannia ruling the waves for all time. Nevertheless, the United States will see to it after the war that a policy so destructive to our commerce as this has been during the present war is not perpetuated. Germany is fighting for one thing which the nations of the world will see accomplished later if it is not accomplished in this war—the freedom of the seas.

CHRONICLE AND COMMENT.

Among the speakers at a laymen's meeting at the Congregational National Council in New Haven, October 20-27, will be Mr. James Schermerhorn of Detroit whose effort to maintain a daily newspaper free from bondage to the counting room, and devoted to the highest welfare of the public, has been notably successful.

At the Congregational National Council meeting in New Haven, October 20-27 Mr. Raymond Robins of Chicago will speak on "The Spirit of Christ in the World of Commerce and Industry." President King of Oberlin College will speak on "The Christian Forces and Purposes Stirring in the Academic World." Dr. George A. Gordon of Boston will speak on "The World Status of the Influence of Christianity." Dr. Aked of San Francisco on "The International Conscience."

Every effort to bring people to think soberly and sanely is to be commended, and we have pleasure accordingly in making note of the fact that the San Francisco Chronicle remarked editorially last week that the use of airships in war "is no less and no more barbarous than other methods." The position taken was: "The main point is that war is barbarous from beginning to end; no logic can justify attempts to make subtle distinctions between the various modes of inhuman butchery." Among the inconsistencies mentioned was in "the attempt to draw a distinction between drowning a necessarily limited number of an enemy and efforts to starve a whole nation to death."

Robert E. Speer writes concerning some recent experiences in China: "Nowhere else in the world, unless it be in the tenement district of the lower East Side in New York, does one get such an impression of the monstrous mass of human life as he gets in Canton. If he comes on the night boat from Hongkong ,he looks out in the misty light of the early morning upon the tens of thousands of the boat population, the people who are born and live and die on their boat homes on the river. Their boats surround the steamer the instant it is anchored, and the clamorous competition of the boat is only one of the symptoms which meet one every turn of the ceaseless struggle for life in China. The moment one steps ashore, this sense of mass and pressure is intensified. Even to one who has been here before, the sense of ceaseless movement and innumerable multitude is undiminished, as he goes through the narrow, crowded, steaming, odorous streets of this monstrous city. The powerful and ever-enlarging way in which Christianity is striking into this seething life is a miracle of God, and a monument to missionary faith and courage."

The author of the German "Song of Hate" has written to the Berlin Tageblatt a letter stating that he agrees with its recently expressed opinion that the song is not for the young and should not be printed in school books. Mr. Lissauer, the author, who throws some new light on the song, stating that it was written as the result of a passionate impulse in the first weeks of the war, when the impression created by England's declaration of war was fresh." He

says that he neither foresaw the success which the song has attained nor the attacks now made upon it. He denies that, except in isolated cases, he has received a pfennig as the result of the numerous reprints. That thus far I have been found unfit for service in the field," he continues, "is a source of sorrow to myself, but unfitness for physical military service cannot impose on me the duty to perform no intellectual military service. My indifference to applause and to the chance of following up my success is clear from the fact that during the eleven months since the appearance of the 'Song of Hate' I have not written a single line of this sort. The 'Song of Hate' is a political poem directed, not against individual Englishmen, but against England as a political force and collectively against the English Will of Destruction which threatens Germany. In the excitement of those days my feelings were deeply stirred by this. Whether these feelings can continue with the cool consideration of practical politics is another question."

The American Board of Commissioners of Foreign Missions has received details of the damages done to its property and work in Canton, China, by the flood of mid-July. Letters written July 10 had told of high water, but, as the missionaries' houses were some four feet above ground, on firm foundations, no serious trouble had been anticipated. The next day, however, the water in the mission yard was waist-deep and rising. It came up so fast that there was not time to move heavy furniture and pianos, desks, bookcases, etc., which had to be left. The flood kept rising until July 15, when it was nine feet deep in the mission compound and four feet deep in the houses. It did not get out of the houses until July 20. "Fire broke out during the flood," the letters say. "The oil in the warehouse spread, burning, on the waters; all fire-fighting apparatus was out of commission, electric plants destroyed, and police and firemen widely scattered. The fire raged for forty-eight hours. Places up the rivers from Canton and in the adjacent country suffered just as much as or more than that city. At Wuchow, on the West River, the water was seventy-nine feet higher than its usual mark. At Samshu, on the North River, it went up twenty-six feet, then the dykes broke, and a vast territory which had supposedly been protected, was submerged. Houses everywhere collapsed. People clung to bits of debris till they dropped off exhausted, and the loss of life was appalling."

The British Congregationalist for September states that the Rev. R. J. Campbell has returned from his second wartime visit to France. On this latter occasion he went specifically to speak in the Y. M. C. A. huts and to talk to the men in the various hospitals. In a chat with a representative of the "Y . M.," the admirable Y. M. C. A. weekly, Mr. Campbell spoke of the profound impression that the work of the Y. M. C. A. had made upon him. "What the men would do without it I can't imagine," he said. "Nothing like this was ever done for the British Army before. The Y. M. C. A. is the camp club. There is literally nowhere else for the men to go. And everybody comes to it. Tommy makes it the centre of his social life. There is a splendid spirit of brotherhood over there—no stiffness of any kind. Denomination makes no difference. An Anglican chaplain conducts a service from the Prayer Book, and then I preach—that is the kind of experience one has in France just now. The hut is used by all denominations for their religious service, each taking possession of the place in turn." "I never had such a hearing in my life," said Mr. Campbell at another point. "When addresses were announced you might have expected that only a few fellows would turn up. But the hut would be crowded to excess. Nor was that all. Night after night the men remained, asked questions and talked about things for two or even three hours after the meeting was over. That was especially the case with men who had been in the trenches. A great seriousness of mind marked their approach to spiritual questions."

A recent letter from Turkey says: "The atrocities now committed in Turkey surpass anything that has ever preceded even in the palmiest days of Abdul the Arch Assassin. They are carefully planned and diabolically executed, and include torture of the most revolting type, murder by the wholesale and a venomous method of deportation that separates families and sends large numbers of the victims to inevitable death. In one prosperous city twelve of the leading Armenian men were taken out upon the road under great pretence of deportation. In a few hours the guards returned alone. A few days later 300 more men followed the same path to death. This method is being duplicated everywhere in the interior of Turkey. Women and children, old men and invalids are driven from their homes at the point of the bayonet and sent along different routes covering many days, even weeks of travel. No preparations for the journey are made or permitted. Children born upon the road are strangled by the mother who is forbidden to lag behind the caravan of death. Those too ill are left alone by the roadside to die. One German woman following a caravan picked up fifteen children in one day thus left by their parents who could not carry them. The women who survive the journey are scattered among Moslem families in Mohammedan villages where the alternatives before them are Islam or death. This method of extermination is going on from Smyrna to Persia and from the Black Sea to the Mediterranean. Some entire Armenian towns have been depopulated and Moslems from Macedonia have been brought to occupy the houses."

PRESIDENT KING OF OBERLIN COLLEGE SAYS TRAINING FOR WORLD-LIVING IS NEEDED.

At the recent convention in Oakland of the National Education Association, President King of Oberlin College, said:

"The present world-situation is inevitably a time of heart searchings; for this terrible war is an arraignment of both our intelligence and our morals—our education and our religion. Two reasons—among others—suggest the necessity for education for world-living. In the first place, through improved methods of transportation and communication and through the press, the world is unified and the peoples mingled as never before in the history of men. An education for world living demands much; a world-wide vision, the conquest of race prejudice, intelligent and unselfish co-operation on a world-wide scale, and those moral and religious convictions that form the spiritual roots of all that is best in western civilization. At least, education should give us the thoughtful man, in the widest sense of that term. In a similar way, education for world-living demands the thoughtful man, as discerning and obeying the laws of life, as having inner integrity, as seeing things in proportion, as considerate, as entering into the great intellectual and spiritual achievements of the race—coming, that is, into personal sharing in the sci-

entific spirit, the historical spirit, the philosophic mind, aesthetic appreciation, the social consciousness, and religious discernment and commitment. We have talked about these things. We have not insisted that education means personal sharing in them. The present world-situation shows failure at all these points. Our education and our religion show themselves to be inconsistent, provincial, self-contradictory and self-condemned in all these respects. It is not that the true ideals of science and Christianity are insufficient. It is, that we have never thoroughly applied them, that we have lacked that utter inner integrity, without which the highest can nowhere be achieved. Education for world-living must give us the radically thoughtful man."

FIRES ON SACRED FUJI'S SUMMIT.

A letter written in Tokio, Japan, early in August, says:

"Fires bursting high from the peak of sacred Mount Fuji last night were not volcanic, as some people who had not read the newspapers supposed, but were mere bonfires as a signal to the world of Japan that the accession ceremonies of Emperor Yoshihito were approaching. The glare of the flames lightened the heavens for a hundred miles, and as they soared upward with their message millions of Japanese bowed in prayer before their Shinto shrines beseeching happiness for their ruler and content, perfection, and greatness for their country.

"The rite on Fuji's summit was arranged by Shinto priests and was attended by a large company. It was a religious function which had no real connection with the official coronation programme, but was held to inspire the people with the significance and grandeur of the coming ceremony.

"About 1,700 persons, it is announced, will attend the chief accession ceremonies at Kyoto in November. These will include the representatives of the monarchs and presidents of the treaty Powers, princes and princesses of the blood, officials of the Shinnin rank, the presidents, vice-presidents, and members of the Diet, princes, representatives of various peers, as well as representatives of the Shinto and Buddhist religions.

"The fact that no representative of Christianity has been invited to the ceremonies has caused a controversy. Dr. Ichiki, Minister of Education, explained that no Christians in Japan are accorded court rank, while the Buddhists and Shintoists are accorded the rank known as Cokunin. Not in the sense of attaching more importance to the other religions, suggests Dr. Ichiki, but simply because Christianity in Japan has no representative with an official rank, the Imperial Household Commission probably found it impossible to include a Christian delegate in the list of those who will attend the forthcoming coronation.

"Japanese Christians say they are not satisfied with this explanation. They think that the Buddhist and the Shinto representatives have been invited not primarily because they hold the rank of Chokunin, but because they represent the Buddhist and Shinto religious organizations. The Christians do not claim that they ought to have a representation in the ceremony, but they argue that when Christianity has been given freedom of preaching in Japan it will appear strange to foreign nations if they are not given an equal privilege with other religious bodies. A Japanese pastor of one of the leading Christian churches conferred with Count Okuma about the question, and the Premier promised to make an investigation."

THE ADVANTAGES OF A SMALL CHURCH.

Those of a large church do not need to be told. They stare us in the face continually,—the spacious and convenient edifice, the well-paid and well-trained choir; Dr. Aked or someone that comes near to being his peer, for preacher; the ability to deal generously in aid of all those benevolent enterprises for which it is specially responsible; the gravitation by which in virtue of its size it draws people to it; the consciousness that if there should be some great issue before the city in which manifest right confronted manifest wrong, this church would not only present a united front, but would move with tremendous force,—all these and doubtless many more are the advantages of a large church dominant but not dominating.

But there are other advantages which belong to the small church. Not such as make it averse to growing or to prevent it from becoming despondent if it does not grow, yet to prevent its desire to become big. For example, when real advantages, such as have sometimes been so realized as little Bethany, in San Francisco, was planning to build its present edifice, it was distinctly agreed that a meeting-house which would seat in its pews four hundred people, and so framed that galleries could be added accommodating two hundred more, would be large enough. At any rate it was as large as our lot would admit of, and we agreed that if ever we attained to this it would be time to swarm. As matter of fact we did not wait for this. At one time the question was considered whether we ought not to put in the galleries, but it was not done then and the question has never since then been discussed. Yet it has swarmed. The mission Sunday school which it established at the western foot of Potrero Heights has become the Bethlehem Church; and when at length the Chinese Congregational Church was formed, 191 members of Bethany were dismissed for that purpose by a single vote.

To come close again to the matter in hand: No small church sees such advantages in its littleness as prevent it from wishing to increase, and this wish will continue, I suppose, not less intense when it becomes no longer small. Yet the advantages of a small church, if large enough to be active, and if well fed, if vital and spiritual, a real body of the indwelling, living Christ, has its advantages such that earnest spirits having seen them are sometimes attracted by them.

One of these is that it can be a home for all its members, not, for most of them, a hotel or a boarding-house. Just as in a great university with its 5000 or 10,000 enrollment, it is found impossible to knit the members of each class together in vital bonds of life-long correspondence and friendship, so it must be in a very large church. Take our great First in Los Angeles, still rapidly growing, ably ministered to and eagerly ministering to others,—it can scarcely be that any member of that church, even its pastor, is in intimate acquaintanceship with all its members. It needs two pastors and divers assistants giving their whole time and strength to maintaining close fellowship and constant activity in its entire membership, and probably achieves this

great result as adequately as any large church anywhere, and no one for any reason wishes it were smaller. Yet I venture to surmise that there are members of it who recall, not without a little homesick feeling, the little church from which they came, in which every member knew every other member, and the universal acquaintanceship made possible a universal sympathy.

The small church has opportunities at hand for useful work by every member. Not every one is so situated that he can join in what is distinctively designated as "church work," but every one can know the work well in all its parts, and can in some way by prayer and hearty loyalty, and by doing everything, no matter how commonly regarded as secular rather than sacred, in the name of the Lord Jesus, help on. Once a beloved member of Bethany Church said to me, as her pastor, "I can't do any church work, and it seems to me I ought not to be a member." She was the mother of a brood of little children, and the cares of the household unavoidably absorbed all her time and strength. "Why, Sister," I replied, "you have a Sunday school class in your home every day of the week," and she was satisfied. And out of that every-day class came pillars in the temple of our God. In a small church every member may be a recognized worker, and there is work at hand for every one to do. Indeed there is generally such pressure that shirkers cannot make themselves comfortable, unless in a spiritual apathy they are dying or dead.

I am quite sure that the reality of this advantage of the small church appears in actual, countable results. Once I made a little investigation of this. I cannot give the figures now, but assuming that a church with less than two hundred resident members was a comparatively small church and one with more was large, I found that the percentage of additions by confession to the size of the churches was decidedly in favor of the smaller churches, and this notwithstanding the sad fact that many of the very small churches were without pastors and several had scarcely any other sign of life except their names in the statistical tables.

At any rate the large majority of our churches must consent to be small. Let them not be dismayed at this. Let them make the most of their advantages. Let every member vividly realize that the Master assures us that in his view "he that is faithful in that which is least, is faithful also in much." W. C. P.

THE DEVOTIONAL SERVICES OF THE NATIONAL COUNCIL.

The Council will, as in past sessions, put much stress upon the devotional services. It will be mindful that we are laborers together with God and that above all our needs is our need of Him. The conduct of the six half-hour morning services of prayer will be divided between Rev. Raymond C. Brooks, D.D., pastor of the First Congregational Church of Berkeley, Cal., and President J. M. Thomas D.D., LL.D., of Middlebury College, Vermont. Dr. Brooks is a son of Rev. Dr. Wiliam M. Brooks, so long President of Tabor College and now a resident of Los Angeles. The son, like the father, is at home in the things which are unseen. His brethren on the Pacific Coast would agree that Ian MacLaren's phrase "far ben" fittingly applies to him. President Thomas has been asked to take this place, not only because of the ripe wisdom and spiritual insight which he will bring, but also because he will speak to us from the midst of that academic world which has always meant so much to Congregationalism and please God always shall.

The position of the Communion service as related to other Council gatherings has been changed from that of previous years. It will be held on Sunday morning at 9:30. The aim of the change is to give the Lord's Supper the place of honor and to hold it at a time when all are rested and free from other engagements. The ministers from whose hands we shall receive the bread and the cup are Rev. T. O. Douglass, D.D., of Grinnell, Iowa, and Rev. J. K. Greene, D.D., of Oberlin, Ohio. The relationship of these honored men to our denominational work is known to all. Dr. Douglass was ordained in 1868 and has been identified all these years with home mission interests. He stands for the outreach of our work into the great west. More than that, everybody who knows him loves him. Dr. Greene was ordained in 1858. His life work at the Capital of the Turkish Empire is one of the beautiful chapters of foreign missionary history. Strong and incisive, chivalrous and fraternal, the Doctor's bow still abides in strength. With anxious and sympathetic eyes he scans the troubled eastern horizon and prays for the new Turkey which is to be.

No addresses will be made at the Communion service. It will be only three-quarters of an hour in length so that each attendant may have time to reach the church where he plans to join in the morning worship. Center Church where it is to be held holds 1000 people and it ought to be packed to the doors.

The Council sermon will be given at an afternoon service of the same day beginning at 3:30 o'clock. Rev. Ozora S. Davis, D.D., President of Chicago Seminary, is the preacher and will bring a message full of intellectual vitality and spiritual passion. The service of worship will be carefully prepared and copies will be distributed so that all may participate. The gathering will be in Woolsey Hall and every one of the 2700 seats ought to be filled. Nothing that the Council can do will so fitly and fully express its sense of the meaning of the Christian message as to make this service the great outstanding feature of the session. Duties are important, but underneath all duty lies the solid basis of the truths we hold and the relationship we have with God through Jesus Christ. The Council Service Sunday afternoon ought to be an impressive witness to that fact.

Although the above are the chief devotional features of the Council they are not the only ones. There will be a time for prayer at the close of each of the sectional meetings Friday afternoon and there will be abundance of prayer as well as the spirit of prayer in the meetings of the missionary boards.

Boston, September 9, 1915.

SOME OF THE SAD PHASES OF THE WAR.

The Rev. W. E. Nies tells in a letter written in Munich of some of the depressing experiences of the workers among the wounded. After writing concerning the crippled who can be helped he continues:

"There is another class of the injured which has greater pathos and depression connected with it, such as cannot be shaken off by those trying to help them. I mean now the blind. Their blindness is so new, they are so little used to it, they are so much in the dark and away from their long-accustomed bearings, that they seem utterly helpless—not at all like people long blind. The most of

them are so in the flush of youth that they seem like big, eager, healthy boys suddenly deprived of one-half of what makes them alive and joyous. . . .

"We gave an organ recital for the blind soldiers of our hospital, last week, in the American Church. After the recital we took them into the library, and had for them coffee, cake and ice cream. One little sub-officer with the iron cross interested me very much. He was small but well set up, with regular features, smooth face, ruddy and healthy, with a good-natured manner. Both his eyes were gone and he had an ugly, large star-shaped scar on his forehead. In spite of this he would be called fine looking. He was only twenty-two, and his language and manner showed he was well brought up. He was wounded in the Argonne forest. It is a murderous place. In large sections there are no more trees. All above the height of a man is shot to pieces by artillery. So many of our wounded in the hospital were blown up in the Argonne, by mines, that I asked him if that was his case. He told me how he lost his eyes. His company had been ordered to storm a trench. He was a little too eager, he said. His place was to go ahead of the infantry with hand grenades. It was all his fault, he said. He got a little too far ahead, and was almost the first to reach the trench, into which he jumped with a grenade in each hand. When he landed each of his two arms was seized before he could throw, and a French soldier threw a grenade square in his face. He fell and was supposed dead and so overlooked. The struggle seemed to be pushed away from where he was, and, never having lost consciousness, in spite of his injury, he crawled up somehow out of the trench, and made his way, on his hands and knees, by some sort of instinct, back to his own lines. There he was picked up and cared for. The hand-grenade had blown out both his eyes and laid open the flesh on his forehead. With all this he has the reputation of being a good-natured and cheerful patient.

'It is hard to realize the blindness of the blind. Little things make one realize it for a few minutes at a time. The little soldier, happy for the time amid the general air of festivity, had his dish of ice cream placed before him with the rest. He carefully took up a first spoonful of cream, or thought he did, but he had the spoon upside down and did not know it. He smiled as he turned the spoon around. When the cake was set in the center of the table he could not find it, till his lame companion sitting next to him, and who could see, took his hand and placed it for him over a piece of cake so that he could take it. These, and other incidents like them, are trifles, of course, but pathetic little indications of a calamitous fact.

"All of our guests had experiences to tell of themselves and companions. They tell them if encouraged. Some of them are thrilling, more of them pathetic, all show courage and a soldierly spirit of sacrifice, and some make one's flesh creep and arouse wonder at what human beings can go through and still remain sane. These men who speak are the heavily wounded, not the mere military boasters. Two of these blind soldiers in our hospital are university graudates and one was a teacher in the Polytechnic. They are much more depressed and more difficult patients than the simpler men. 'Oh, this great black board always before me!' said one of them. 'It is terrible! terrible!'

"As much as possible is being done for these unfortunate men, and in many cases with much success. The majority are cheerful and learning some occupation or trade.

"Only some appreciation of the terribleness of this great war can be gained by coming into contact with some of its results in the hospitals. We do not see the wounded on the battlefield, the dead and the dying. We do not see the unrelieved suffering. We see only those crippled and blind who are being cared for. We, as well as people at a distance, are apt to follow accounts of battles in the newspapers, and find ourselves interested something as we might be in a great game. When we come into contact with the results in the hospitals, though, our flesh creeps and a pall falls over us, yet this is only the alleviated suffering we see. A French official, in a position to know, told me that the horror on the trains for removing the wounded was so great—the suffering, the screams, the contortions of the mangled and the dying—that they were absolutely compelled to change the train guards every few days, as nerves could not continue to stand the scenes, and they went insane if not removed.

"A German officer home on a week's furlough, telling me something of the trench warfare at Arras (justly called 'the hell of Arras'), said that for a very long time back no wounded could be picked up between the hostile trenches, no matter what their condition, no matter what their suffering. They had to be left to die, some in hours, some in days. All truces are refused. Any one or any group—doctors, Red Cross or soldiers who attempt to go out to pick up the wounded or remove the dead, are killed. No quarter! The result is that the wounded writhe and scream until they die lying on the fields between the trenches amid the heaped-up carcases of whites, negroes, Hindoos and animals, bloated to many times their normal size, and amid a stench which is an indescribable horror. Under such conditions this murderous work goes on. Here we have the real terribleness of the war; not in the hospitals, where we see mercy and alleviation at work. The simple stories which I have heard from the men in the battles, officers and soldiers maimed and blinded, beggar repetition. This is the real war as it is."

THE CONSCRIPTION DISCUSSION.

With the reopening of the British parliament the question of conscription is at the front. The British Congregationalist has stood against it, saying in the September issue:

"The campaign for conscription is being conducted with increased energy with the object of taking the Government by storm. 'National Service' is now declared to be the cure for all our ills. Do the Russians fall back before the German invaders—the remedy is national service in Great Britain. Do a few people complain at the heavy cost of the war—national service is cheaper. Does an unimportant French paper compare the length of the British and the French lines on the Western front—we must meet the 'demand for national service.' Do we have compulsory registration—this must be followed, if it is to be of use, by national service. Thus Lord Northcliffe and the National Service League, and the underlings of the one and the supporters of the other. But it is Mr. Asquith and not Lord Northcliffe who is at the head of the Government, and it is the Cabinet and not the National Service League which decides national policy; and we have yet to hear from Mr. Asquith that the Government considers compulsory service to be either necessary or desirable. We have held all along that it is neither, and we see no reason to change our opinion. Conscription would add to our military strength, but only at the cost of weakness elsewhere. Our part in the war is not only a military but an economic part. The

conduct of the war depends more upon Great Britain's financial credit than upon the men she can put in the field, and our Allies do not expect us to weaken our financial resources in order to increase our army. And in spite of the boasts of the conscriptionist press the country does not want conscription, and the workers have declared in no uncertain tones that they will not have it. Conscription might bring about a speedier end to the war, though we are far from being convinced that it would do so. It would certainly divide the nation at a time when discord and faction might be fatal. To fight for one's country is a grand and noble thing if she can best be served by the bearing of arms, but to place one's neck under the iron heel of a despotic militarism is neither grand nor noble, nor is it the duty of any free man. 'National service' may not be military despotism, but it is the first step towards it, and the one leads almost inevitably to the other. To refuse to take the first step is the only guarantee against the establishment of a system scarcely less evil than that which it is intended to destroy."

ANNUAL MEETING WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The forty-second annual meeting of the Woman's Board of Missions for the Pacific was held at the First Congregational Church in San Francisco on Wednesday and Thursday, September 1st and 2nd. While the attendance, on account of various distractions, was not as great as at some previous meetings, the program was of unusual quality and the speakers of rare power—with Dr. Aked, Dr. Sidney L. Gulick, Rev. F. S. Goodsell, Dr. Ida Scudder, not to mention others announced, there was a keen anticipation of good things to be given which was more than satisfied by the inspiring addresses. The gracious contribution of Mr. Samuel D. Mayer in the use of the organ, and the choice selection of songs by Miss Elizabeth Wilcox, Mrs. M. B. Stich, and Mrs. Raymond C. Brooks added greatly to the interest of the different sessions.

In leading the opening devotional service the President, Mrs. R. B. Cherrington, spoke briefly but effectively on the general theme of the program—"Thy Kingdom come, Thy will be done." She emphasized the need of a better knowledge of the will of God, a more earnest doing of the will of God, and, above all and as the inspiration of all, a more passionate love of the will of God.

The business session followed, with yearly reports from the officers of the Board. Deeply gratifying was the Treasurer's report, which not only showed an increase over the receipts of last year, but a goodly sum paid on the deficit to the American Board.

In the year's record by Mrs. F. F. Barbour, attention was called to a marked forward step in the securing of a permanent secretary at headquarters, 417 Market street, and the crowning feature, the sending of Miss Madeline Waterhouse as a missionary to Japan.

Mrs. A. B. Talcott, representing the Washington Branch, laid special emphasis upon a new feature of work among college girls.

Mrs. Walter Hoge, President of the Oregon Branch, reported progress and a hopeful outlook for the coming year. A gift of money has been made to this Branch for the purpose of visiting auxiliaries in remote places.

Miss Laura Richards, president of the Northern California Branch, reported a prosperous year. Gifts have exceeded the budget by a considerable sum. A new feature proposed in this Branch is the tri-monthly bulletin to be sent the auxiliaries in which the work of the Board is to be set forth. The Woman's Congress of Missions has been a great source of inspiration to this Branch.

Mrs. E. B. Allen of the Southern California Branch told of the enthusiastic celebration of the twenty-fifth anniversary, two features of which were the movement to increase their budget five hundred dollars for the coming year, and the adoption of a "standard of excellence" in which ten points of attainment were proposed as the goal for the year's work.

The representatives of the different branches paid high tribute to the work of the Branch Secretary, Miss Henrietta Brewer, among the churches and auxiliaries.

Miss Brewer reported visits to eighty churches and auxiliaries, at each of which she gave an address. She graphically reported churches splendidly at work and splendid churches in missionary idleness; auxiliaries where the great body of the members were elderly women, and struggling churches where the faces of members would light up at the name of "missionary," and where hearts were athrill with the passion for world conquest. Putting herself in the place of a tired missionary, home on furlough, Miss Brewer pictured the heedless, uninterested audiences they often found, and pleaded for a deeper appreciation of the work of sacrifice these servants of the Master so willingly give.

It was a great pleasure to greet the beloved missionary Miss Mary Porter, and an inspiration to hear her account of the Claremont Missionary Home, its object and needs. Ground has been given by Mrs. William Renwick and it is hoped that the money will be forthcoming to build cottages where missionary families may rest while on furlough and missionary children find a home during the years of training in the schools of this educational center.

It is proposed to erect a central building to be called Aloha House in memory of Sandwich Island mothers.

A fund is to be established for current expenses in memory of children passed from earth into the keeping of the Good Shepherd.

This is all a work of faith and gifts are asked to be entirely separate from other work. The whole scheme is upon a broad basis, missionaries from all denominations being welcome.

Dr. Kelsey, the new secretary of the American Board for the Pacific Coast, was introduced. In responding he expressed his appreciation of the warm and delightful welcome that had been accorded him since coming to the coast and of the splendid impressions that he had received. He spoke of this as a year of tremendous opportunity in missions because of the great distress existing. He asked for a deeper spirit of brotherliness and urged the women to pray earnestly to this end.

The afternoon session was opened by a tender devotional service led by Miss Porter in memory of Miss Grace Wyckoff of Pang Chuang, China, who had been suddenly called to her reward in the immediate presence of the King. Because of her life-long acquaintance and friendship with the devoted worker Miss Porter was able to bring a tribute of affection and love that deepened our sense of the loss the work has sustained by her death.

The report of the Foreign Secretary, Mrs. E. R. Wagner, as usual filled with interesting details of the work of the year was presented with unique and telling impersonations by Mrs. James Hazlett. She took her audience into

the homes and schools of the peoples under the care of the peoples under the care of the Board and made graphic the conditions that were to be changed and then presented the magic Cross by which sign alone we must conquer.

When Miss Richards, with fitting words of appreciation, introduced Mrs. George B. Cowles for her farewell address before her return to South Africa we felt the sense of an impending loss to our fellowship and work that would call for great compensations. Mrs. Cowles has been up and down the coast in the interest of the work of the American Board and the Woman's Board so often and always with such effective service that she has become almost an indispensable factor in the prosecution of the work. With the recovery of her hubsand's health they are able to return to their former field in Umzumbe, though this means separation from all their children who remain in this country for their education.

Mrs. Cowles' address was full of tender reminiscences of her father and mother's work in the far off land, of the marvelous changes wrought and of the deep joy they felt in returning to this field where the darkness was only beginning to give place to the light.

Following Mrs. Cowles the session closed with the testimony of other missionaries whose presence added a strong feature of interest to the annual meeting. The following were present and contributed to this part of the program: Miss Mary Porter, Mrs. E. R. Wagner, Miss Wilson, Dr. and Mrs. Kinnear, Miss Cheek, Mrs. George W. Hinman.

The two addresses of the evening session were of unusual interest and power. Dr. Aked took up the challenge that Christianity was a failure because it had not prevented the present European war. Christianity has never tried to prevent war. The Church does not believe that war must be stopped. We are still moving on the plain of the Middle Ages in our opinion about war. We need to swing back to the teaching of Christ, to the Christianity that does not believe in war, to the spirit of universal brotherhood that would prevent war. There are signs of a return. Never before have so many apologies and explanations been issued to justify war—Caesar made no apologies, Napoleon none. The tons of literature issued to explain are the signs of a rising consciousness that war is not a necessary evil.

There never have been such attempts before at peace making—the great undercurrent for peace is running deeper and deeper every day. The one thing that is supremely successful as a peace making effort is Missions. Diplomacy is not successful. Finance is not successful. The heralding of the gospel of peace is efficient. Its appeal to our loyalty and support is more tremendous than in any other period in human history.

Dr. Gulick's address on "Missions and the World's Permanent Peace" was an impassioned plea to America to recognize its opportunity in Asia to lay the foundation for a world peace. America cannot solve the problems of Europe. It can do much to determine the future of Asia. Its supreme duty is to cultivate its friendship. It must keep its treaties; it must recognize the essential likeness of the Japanese and the Chinese to ourselves; it must conquer its race prejudice; it must not fail to realize that our type of Christianity will either be copied by the Orient because it is worthy or all Christianity be rejected because of our unworthy presentation of it.

The missions of America in Asia are of supreme importance in the determining of the character of the civilization that is to be developed in more than a quarter of the human race.

Thursday morning was devoted to a study of methods which was opened by Mrs. Martin Abernathy of Claremont on "Work for Young People." She told of the uplift Southern California had received from the Missionary Education movement which was reaching many of the young people through mission study. It is a great thing to have a vision but this must be followed by knowledge or the vision will fade into thin air. The needs and the successes in the different fields, the missionary workers and their personalities, the problems of the field and the home saciety, all these must form the subject of detailed study if young people are to be held in interest and activity. The adoption of these plans in some of the churches has doubled the gifts among the young people.

Mrs. F. J. Van Horn conducted the "Forum of Methods" and suggested and called out many practical plans for creating and holding the interest. Attractive programs, the cultivation of the spirit of altruism, a wide distribution of the work among the members, the development of friendships instead of mere acquaintances in the societies were all helpful to an abiding interest.

Mrs. F. F. Barbour led the discussion on the "Thank Offering" by reading the paper of Mrs. Mary Coakley Porter which was given at the Woman's Congress of Missions. It was replete with excellent suggestions both as to the principles involved in the thank offering and the methods to be employed in carrying those principles into practical effect. Full discussions followed the presentation of each of these themes.

At the opening of the afternoon session the report of the Credential Committee showed that there were twelve delegates present from Southern California, two from Oregon, four from Washington, one hundred and forty-seven frm Northern California, and ten visitors from outside the Pacific Coast.

The address of Dr. Ida Scudder of the Dutch Reformed Board, on a Medical Messionary in India, brought her audience into the deepest sympathy with her and the people to whom she is devoting her life. A more vivid presentation of the evils of the caste system, rightly called the "Devil's Masterpiece," of the pathetic lives of the child wives, and of the unspeakable plight of the temple girls could hardly be imagined. The opportunities of reaching the women of India which are open only to a woman missionary was illustrated by her own experience. Her ministry of medicine last year was extended to twenty-eight thousand of the "least" for whom Christ died. Dr. Scudder sailed on Sept. 4 for her field in Vellore, India, after a furlough spent in raising funds for a hospital and training school for native women. The hearty Godspeed of all who heard her goes with her on the long journey.

The closing address of the afternoon and of the annual meeting was given by Rev. Fred S. Goodsell of Aintab, Turkey. Mr. Goodsell has been heard on the Pacific Coast in different churches and conventions several times since his return to California, his native state, and always with interest and appreciation. His address on this occasion was informing and insipring. It was a fitting climax to the notable addresses that had been given during the sessions. It showed conclusively that America has a mission in this Moslem land that it cannot forego or forsake after the 100 years of labor, without tremendous loss to the

people and lasting disgrace to the constituency of the American Board. As an expression of the speaker's faith, which is shared by those who know the splendid missionary work that has been done in Turkey, he quoted the following ringing lines from an unknown author:

On the far reef the breakers recoil in shattered foam,
But still the sea behind them urges its forces home.
Its chant of triumph surges through all the thunderous din.
The waves may break in failure but the tide is sure to win.

The reef is strong and cruel. Upon its jagged wall
One wave, a score, a hundred, broken and beaten fall.
Yet in defeat they conquer; the tide comes surging in.
Wave upon wave is routed but the tide is sure to win.

Oh mighty sea! Thy message in clanging spray is cast.
Within God's plan of progress it matters not at last
How wide the shores of evil, how strong the reefs of sin.
The wave may be defeated but the tide is sure to win.

Following this address Rev. Lucius Porter led in a devotional service that was full of the "faith that knows no fear" and of the "hope that never grows dim." Thus the session closed with a hush upon our spirits which was not the stillness of fear but the peace and the wonder of those who await the dawn whose light is flushing the eastern sky.

JENNIE C. TENNEY.

NOTES AND PERSONALS.

The Rev. E. R. Fuller of Bakersfield is spending a few days in the bay cities and at the Exposition.

The Rev. H. H. Wikoff returned last week from Alaska where he had gone several weeks ago in the interest of the Church Building Society.

Six persons were welcomed into the fellowship of the First Congregational Church of Berkeley at the last communion service, two uniting on confession.

The choir of the Congregational Church at Petaluma visited the church at Cotati recently and gave a concert for the benefit of the latter from which $85 were realized. This was good fellowship.

The young people of the Congregational Church at Campbell sent recently $103 for the American Board work. The Searchlights gave $53; the C. E. Society gave $50. Such activities on the part of the young people are to be commended.

At a recent Sunday service in the Congregational Church at Campbell many different countries were represented by the persons in attendance.Africa had six representatives, India, four; Bulgaria, two; and England and Canada also. There were many native Californians and persons from other parts of the United States. Campbell is thoroughly cosmopolitan.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity, there will be an address by the Rev. Dr. P. M. Kanamori of Japan. Dr. Kanamori is one of the most distinguished graduates of the Doshisha; for twenty years he was in the American Board work in Japan, and lately has been working as a Spiritual Special of the Salvation Army in Japan. He has come to this country to engage in evangelistic work for several months with the Deno-Dan—the Japanese Interdenominational Board of Missions for California, of which Mr. Maasuke Kobayshi is the general secretary. This is Dr. Kanamori's first visit to this country. Early next year he will go to Chicago and to other Eastern cities, and thence to England.

BETHLEHEM JAPANSE MISSION, LOS ANGELES.

Mrs. M. B. Williams, of the Bethlehem Japanese Mission, Los Angeles, writes concerning the special meetings recently held there:

"The mission building has been used all this vacation. Our mission and Flower Street Mission have united in three weeks of services, when we have had meetings in our church every night, preceded by street meetings. The total attendance for the first two weeks was 486 and in the seven meetings of the last week (revival services), led by Rev. Mr. Nukaga of Oakland, there was a total attendance of 564 with thirty-one conversions. Two of these were of my night-school pupils, three women among the number. This is a good vacation record, don't you think? The Lord has blessed the efforts put forth.

"Last Sunday night there were 125 present in our mission for the last meeting. Monday evening we had a farewell reception and greeting for new members.

Much enthusiasm was displayed and resolutions were drawn up and signed by nearly all present to pray and work for the evangelization of all the Pacific Coast and for the fatherland in the East. Please pray earnestly that this movement may go on and the enthusiasm keep up until all have been brought to Christ.

"I am sending out personal letters to all of my pupils today, and I trust all will return to school. To-night five or six of us from our mission go to Vernon church to tell about the work. To-morrow several Japanese ladies spend the afternoon with me. I spoke at the Pilgrim Church here, and they are much interested and are going to furnish me teachers for one night each week, and I trust later they will give us some financial aid."

LOS ANGELES LETTER.

A Los Angeles minister remarked the other day that a New York preacher had written him of the greatly increased congregations in Gotham churches this summer which have been so marked as to cause comment. He attributed it to the effect of the European war on the moral and spiritual consciousness of the people. Here in Los Angeles the churches have enjoyed a similar public popularity. We had attributed it to the unusual number of tourists in town, for it is a well known fact that America has practically turned over on its right side to view the expositions, and incidentally take in California. The idea of the New York minister however, offers food for serious thought. The instinct of worship is undoubtedly quickened in the face of danger and darkness, for most of us are much like the little boy who said that he could take care of himself in the daytime if only God would look after him at night. In the face of this world-war it looks as if the night of nations had overtaken us.

College Presidents in Pulpits.

Among the many noted men and women who have spoken

from the pulpit of First Church this summer there seems to be a preponderance of college men. In June we had a splendid address from Dr. Gardner, chaplain of Stanford. A few weeks ago Miss Mary E. Woolley, president of Mt. Holyoke College occupied the pulpit and Dr. Henry Churchill King, president of Oberlin, has just finished a series of four sermons delivered on the last two Sundays. On Oct. 3rd we are to have Dr. Blaisdell president of Pomona and this preponderance of college presidents has given us some scholarly sermons that would delight the soul of a Drumtochty "sermon taster." Dr. King's first sermon was preached on the hottest August Sunday that Los Angeles has seen in 38 years and with an unusually high humidity. Nevertheless, there was not a vacant pew in the big auditorium and the gallery caught the overflow. I happened to overhear one "sermon taster" remark rather dismally when he scanned the list of college men on the prospectus:

"Of course, they'll all read their sermons from manuscript—sort of pedagogic lectures likely."

In this he was happily disappointed when Dr. King, in his final address, faced an evening audience that taxed the seating capacity of both auditorium and gallery, with no sign of note, memorandum or manuscript of any sort. He wore a plain business suit, thrust his right hand in his trouser's pocket and delivered, off-hand, a sermon that few who heard it will ever forget. He took for his subject "The Supreme Claims of the Christian Life upon the Thoughtful Man," and he drove home those claims with telling force and irresistible argument, couched in classic English. He pointed out that the measure of a man's life is not in its income, but in its outgo.

When he had finished, the pessimistic and prophetic "sermon taster" remarked quietly.

"I'd like to have my son or daughter under the influence of a man like that."

One of Dr. King's sermons was the baccalaureate address he delivered last May before the graduating class of Oberlin Theological Seminary on the subject "Fear Not Their Fear." Could any loftier or more helpful message be offered to young ministers going out to preach the gospel than this excerpt from that address?

"You are emancipated from fear—men and women whom your Lord has set free from the cowardly fear of natural ills—of poverty, of suffering, of old age, of failure and of death; set free from the vain and foolish fears of rudderless and vacillating souls; set free from the terrible and desolating fears of those without faith, without hope, without love, without foundations for peace and joy and permanence. As you hate sordidness and emptiness; as you hate self-contradiction and desolation, so may you rejoice in emancipation from these fears. You are to carry to other men a message of like emancipation; it is your privilege to bring to men cowed by poverty, and suffering, and old age and failure, and death, the message, in Christ, of a new spirit and a new point of view that are not afraid of things or of natural ills, and that contain the promise of new civilization worthier of Christ that shall finally eliminate these ills so far as they depend on human wrong. It is your privilege to bring to rudderless souls the glory of purposes that put backbone into all life and to bring to the oppressors of good the vision of a good so great that they cannot wish to fight it, and that shall win them out of narrow, petty selfishness and self-will into a love like Christ's own. It is yours finally to bring the healing touch of Christ's own life, and his sense of the certainty and nearness of the Father to desolate hearts without faith, without hope, without love. You have the most priceless thing in the world to give to men—witness to the world's transcendent personality in whom the Father laid bare his own heart."

There are in Southern California 600 graduates and former students of Oberlin which insured a warm personal welcome for their beloved "prexy," for there is not a more popular college president in the country than Dr. King.

Dr. Day In The North.

Dr. and Mrs. William Horace Day are spending the month of September in San Francisco and the Monterey Bay region. They will return from their vacation early next month and Dr. Day will occupy his pulpit on October 10th which will mark the fifteenth anniversary of his pastorate in First Church. Later in the week he will leave for New Haven to attend the meeting of the National Council.

Dr. Robert R. Meredith, whose fame as a preacher is nation-wide will preach at First Church on September 19th. At the evening service he will begin a course of addresses on "The Sermon on the Mount." Next Sunday morning Rev. Stanley Ross Fisher, the popular young pastor of the Church of the Messiah, will preach both morning and evening and Mrs. Fisher, who is a beautiful singer, will assist the choir, together with a quartette from Mr. Fisher's church.

Other ministers who will occupy the pulpit during Dr. Day's absence include Dr. Geo. F. Kengott on Sept. 26th; Dr. Wm. M. Brooks on Oct. 17th and Rev. Herbert A. Jump of Redlands on Oct. 24th. Dr. Day will have returned from New Haven to preach on Oct. 31st.

Dr. Mary Stone Here.

The presence in Los Angeles of Dr. Mary Stone, the well known Chinese physician at Kiukiang, China has been the impetus for activity in mission circles here. Her career is too familiar to church people to require reviewing. For the past nineteen years she has been at the head of a hospital in Kiukiang where, last year, 24,000 cases were treated. A graduate of Ann Arbor and a post-graduate of other American medical institutions, Dr. Stone has done a remarkable work. She was a delegate to two of Dr. John R. Mott's conferences in China last year where she did important work on committees, and also to the Red Cross conference, where she was the only Christian on the program. Dr. Stone arrived in this country a few weeks ago and will take post graduate work at Johns Hopkins before her return to China. Last Tuesday afternoon she addressed a large gathering of Chinese women at the monthly meeting of their missionary society which was held in the Congregational mission rooms where Mrs. E. M. Findlay of First Church has so long and successfully conducted the evening school and Sunday School. This mission, by way, is the largest and most prosperous in Los Angeles. The monthly offerings of the Chinese Women's Missionary Society, which is interdenominational, support a native teacher in a girl's school in South China.

SYDNEY FORD.

Los Angeles, Sept. 10, 1915.

The Home.

THE SELFISHNESS OF MAN.

The Little Things He Neglects Which Count for a Great Deal.

Most women are sooner or later driven to the conclusion that men are cruelly selfish creatures, and there

is a certain amount of truth in the accusation, although the cruelty is premediated only by men who also are brutes.

The stronger creature ought always to protect the weaker—a man is stronger than woman both physically and in the intrenchment of power the world has given him. That he abuses this power very often is due to heedlessness and lack of knowledge rather than to any conscious desire to be cruel.

Selfishness on the part of men generally means following the line of their own desires without consulting the wishes of the wonmen whose joy comes from their hands.

I know a kindly-souled man who responds with the utmost tenderness and sympthy to the cry of pain or sorrow. He hates to see the woman he loves suffer. It fairly tortures him to know that she has a headache. At all times he feels as if all the world should admire and cater to her.

But he expects her to find joy in his joy. He takes her to see all the comic operas of which the city boasts, and he actually does not know that the one thing she really enjoys is a good melodrama. Probably the melodrama wouldn't bore him—he might even enjoy it, but he simply doesn't know or care to find out whether the woman he loves has individual tastes quite outside the realm of the things he likes to do.

This masculine quality of taking it for granted that what pleases you pleases those you love exaggerates itself into a heedlessness of individuality that goes so far as to wreck marriage.

When a man says "I love you, I want you," he thinks all is said, and he expects the woman who loves him to fall promptly and gracefully into his arms. It seldom occurs to him to wonder if he can make her happy, once he is fairly sure that a given woman can make him happy. With calm lordliness he expects belonging to him to reflect benignant sunshine back on his beloved.

He may be unfailingly kind and gentle and tender, but it is according to his own ideals of kindness and tenderness and gentleness that he proceeds.

When a woman wants a dandelion all the American Beauties in the world will mean nothing to her. And a diamond necklace is cold comfort to the woman whose one desire is for a caress or for a sympathetic word.

Too many men divide the world sharply into masculine and feminine. After all, the world is made up of individuals, not of lords of creation and their dependents, but of thinking, human beings, who, in spite of sex differences, are equally capable of emotions, desires and preferences.

The "little things" that mean so much to women generally quite escape masculine attention. If men knew or noticed they would probably not refuse to make the small concessions that mean so much to women. But they have an impatient way of sweeping aside trifles and telling women to be broad-minded. They simply do not perceive many of the delicate little chances for kindliness—and if they happen to glimpse them they sweep them aside as petty and trivial.

Real unselfishness consists very largely in putting yourself in some one else's place and in imagining what you would desire if you could exchange individualities.

Men seldom do this. What they want strikes them as a paramount issue. I think they lose much of the delicate and exquisite joy to be found in perfect giving by this very inability to offer what it wanted instead of what they feel should be wanted.

But how royally they give the things that occur to them to offer! How willingly men slave for the luxuries which mean nothing to them, but which are important to the women who depend on them. How often men go about in shabby old suits of bygone tailoring while wives and daugthers are smart in Fifth avenue clothes.

Unselfishness is a matter of the individual rather than of the sex. There are plenty of cold, calculating women and there are stubborn and brutal men in overabundant numbers. But a generalization that calls men selfish is not fair. A certain blindness—a certain heedless unconsciousness of the desires of others—a certain lordly taking for granted that what pleases Darby will, as a result, please Joan, are all masculine characteristics. None of these things means actual selfishness—only indicates a certain lack of fineness of perception.

If, instead of growing indignant at the men they call selfish brutes, women would bring a little common sense to bear on the situation they might pity them for the masculine blindness that prevents the highest type of sympathy and generous understanding.

And since sympathy and generous understanding are in the equipment of fine women—they are the selfish ones if the fail to realize their heritage in dealing with the boys-grown-up who are men.—Beatrice Fairfax.

For The Children.

THE BOY WHO FORGOT TO WASH HIS FACE.

This boy forgot, very often, to wash his face. There were a number of children at his house, who had to have their faces washed for them, so the mother could not attend to his. He had a fine little wash-cloth of his own that his grandmother had knitted, but he often forgot to use it.

This special morning the child ate jam for breakfast. He was very untidy indeed, for there was jam on his blouse and on the tip of his nose and on his mouth when he finished breakfast. But he never remembered to use his washcloth, and he jumped down from the table and ran outdoors to play.

Just outside the door, on a tree in the garden, hung the childs yellow canary in a pretty gilt cage. The bird was very tame. When the child whistled and put his finger in the cage, the yellow canary was taking a bath. It had a white saucer full of crystal water, and it dipped its little body down and in and lifted up its head with the drops shining on its feathers like diamonds in a gold setting.

So that child went farther on, until he came to his pussy cat sitting in the path. She had nearly always followed the child, running after a string and ball which he carried in his pocket for her to play with. This morning, though, the pussy cat would not so much as look at the child. She was very busy indeed washing the milk from her face. She did not even purr when the child stroked her furry back.

So the child went still farther on until he came to the pond at the end of the garden where the ducks lived. His pockets were full of bits of bread for the ducks. He often tossed their breakfast out into the water, and the ducks

swam to him and gobbled up the crumbs in their bills and quacked "Thank you." Today the ducks did not seem to see their breakfast. Away across at the other end of the pond they were dipping their green selves down in the water, until all the child could see was the tips of their pointed tails. Then they lifted themselves out of the water and shook a shower of drops from their green feathers. The ducks were taking their morning baths.

"I wonder why no one will play with me"? thought the child.

Then he looked down in the mirror of the pond and he saw that he had not washed his face.

"Why, perhaps it is because I am dirty," he said.

And the child ran home to use his gandmother's wash-cloth.—Carolyn Sherwin Baily in the Child's Hour.

I have shaken with people whose fingers had sunbeams in them.—Helen Keller.

A BOY WITH TWO FACES.

I've heard about the queerest boy,
A boy that has two faces;
One face is round and full of joy,
As out of doors he races,
But when his mother calls him in
He changes to the other,
And that is long and sour and thin—
I'm sorry for his mother.

—Carrie B. Sanborn, in Little Folks.

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OUTLINE OF SESSIONS OF NATIONAL COUNCIL
New Haven, Oct. 20-27, 1915

	9:30-12:30	2.00-5:00	7:45-9:45
Wednesday		Council Business	Council Program
Thursday	Council Business and S. S. & P. S.	C. H. M. S.	C. H. M. S.
Friday	Council Business and C. C. B. S.	Sectional Meetings of Council	Council Program
Saturday	Council Business	Recreation	Mens Dinner
Sunday	9:30 Communion	3:30 Council Sermon	Council Rally
Monday	Council Business	A. M. A.	A. M. A.
Tuesday	Am. Bd.	Am. Bd.	Am. Bd.
Wednesday	Council Business and B. M. R.	C. E. S., and S. S. and P. S.	Am. Bd.

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